7:Munro & Seligman D. E-4. 5 (ca. 1900-1942) 1963
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offering of *inau* was made. If a hunter was startled he would set up a *shutu inau kamui* and pray to it for aid.

Another plan for dealing with wicked bears was for the hunter to prevent them from tracking him by obliterating his footprints. When a hunter came across the footprints of what by their appearance he judged to be a wicked bear, he turned them while an elder pronounced a spell. This was called *iyokot-itak*, follow-up talk. Exact formulas have not been divulged, but it is confidently asserted that the bear would lose its wits, wander aimlessly about and fall an easy prey. The reversal of its footprints would upset its calculations, and the spell would follow up the deed as aconite poison does on the fatal arrow.

True-lore talk (*shi-upashkuma itak*), also useful in an emergency, was somewhat different. This was handed down in the paternal line and communicated to a son only after he had proved himself worthy of esoteric knowledge. It is said to have differed from little talk (*pon-itak*), perhaps in being more secret. But while the spirits adjured in *pon-itak* were essentially evil, those addressed by respectable elders in true-lore talk were said to be merely mischievous. When I ventured the opinion that the distinction seemed slight, I was told that the true-lore talk could be taught at home in the presence of Kamui Fuchi, who naturally abhors evil spirits. To utter *pon-itak* in her presence would be an act of sacrilege, certain to be followed by condign punishment.

A few elders are said to have used *pon-itak* in certain hunting emergencies, and a very few were notorious for its evil employment.[1] Such sorcerers however, while greatly feared, were regarded as having, in Christian parlance, sold themselves to the Devil. Success in anti-social activities was supposed to be punished by misfortunes including blindness, sterility and family deaths, the line of the offender being doomed to perish. Even in the chase, where black magic (*kunne mawe*) was not used by hunters, *pon-itak* as a means of bewitching bears was usually a last resort. It was a thing of dread, the mere knowledge of which was offensive to the *pase kamui* and therefore liable to have fateful consequences.

It was commonly said that an evil spirit dwelling in a marsh sometimes assumed the appearance of the hunter's spirit guardian

[1] Munro made a special journey to Mukawa to see a sorcerer. This sorcerer had no evil power himself but employed evil spirits, and to protect himself against them carried a bone which was used by his great-grandfather.—B.Z.S.